Millennial Star

Vol. 104, No. 40 Thursday, October 1, 1942

THIS ISSUE CONTAINS REPORT OF DISTRICT PRESIDENTS' CONFERENCE

POETRY

AN ODE TO THE ASSERTERS OF LIBERTY.

Arise, arise, arise!
There is blood on the earth that denies ye bread!
Be your humble wounds like eyes
To weep for the dead, the dead, the dead.
What other grief were it just to pay?
Your sons, your wives, your brethren, were they!
Who said they were slain on the battle-day?

Awaken, awaken, awaken!
The slave and the tyrant are twin-born foes.
Be the cold chains shaken
To the dust where your kindred repose, repose.
Their bones in the grave will start and move
When they hear the voices of those they love
Most loud in the holy combat above.

Wave, wave high the banner
When freedom is riding to conquest by;
Though the slaves that fan her
Be Famine and Toil, giving sigh for sigh.
And ye who attend her imperial car,
Lift not your hands in the banded war,
But in her defence whose children ye are.

Glory, glory, glory,
To those who have suffered and done!
Never name in story
Was greater than that which ye shall have won.
Conquerors have conquered their foes alone,
Whose revenge, pride and power, they have overthrown.
Ride ye, more victorious, over your own.

Bind, bind, every brow.
With crownals of ivy, violet, and pine:
Hide the blood-stains now
With hues which sweet nature has made divine.
Green strength, azure hope, and eternity.
But let not the pansy among them be;
Ye were injured, and that means memory.

—Percy Bysshe Shelley.

THOUGHT FOR THE WEEK:

When life ceases to be a promise it does not cease to be a task; its true name ever is Trial.

—Amiel.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Behold the Lord requireth the heart and a willing mind; and the willing and the obedient shall eat the good of the land of Zion in these last days.

—Doctrine and Covenants 64: 34.

★

IT IS A NOBLE AND GREAT THING TO COVER THE BLEMISHES AND TO EXCUSE THE FAILINGS OF A FRIEND; TO DRAW A CURTAIN BEFORE HIS STAINS, AND TO DISPLAY HIS PERFECTIONS; TO BURY HIS WEAKNESSES IN SILENCE, BUT TO PROCLAIM HIS VIRTUES UPON THE HOUSE-TOP.

South.

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THIS WEEK'S COVER

A most beautiful painting of Jesus, The Consoler, by a great German artist, Carl Bloch. Latter-day Saints believe that just as the Saviour came to earth and walked and talked in the land of Palestine, so He visited the early peoples of the American continent. To them, undoubtedly, He was also a Consoler, and His teachings and influence were of great moment to them too, even as our Book of Mormon relates.

The Breaking Point Of Honesty

By Ira J. Markham

From the Liahona

A PORTRAIT

AN analysis of the case histories of thousands of embezzlers indicates that the typical embezzler belongs in the white collar class. He is thirty-six years old. He is married and has a wife and two children. He is not psychopathic or of feeble mind, nor does he live in a neighbourhood where crime is widespread.

His upbringing has been good. He is not the lowest paid person in his employer's organization, nor is he the highest. His friends, and very often his wife, imagine that his salary is £60 a month or more, but it is actually nearer £35 a month. He has a good education and lives comfortably. He has a medium priced automobile, last year's model, on which a balance is still owing. His travelling has been confined to occasional week-ends and a two-week vacation in the summer. He is a good mixer and participates in social and community affairs. He enjoys a good time. He likes a drink, but he rarely takes it during business hours.

He is employed in every type of business. He is competent and smart and has held his position for five and a half years. His employer regards him favourably and he has honestly earned the position of trust to which he has attained. In short, so far as his past record is concerned, he is a regular fellow, a normal individual with a better than average business reputation and future.

And yet he becomes an embezzler—Why?

THE MOTIVES

Why did these men and women steal? What were the reasons of their defalcations. An analysis of over a thousand typical cases reveals some of the main reasons given in the order of their importance:

		Per Cent
1.	Gambling and/or drink	17.6
2.	Living above their means	16.7
3.	Accumulation of debts	16.2
4.	Bad business managers	13.8
5.	Women	10.6
6.	Speculation	8.7
7.	Sickness of wife, son or daughter	5.9
8.	Criminal characters	4.2
9.	Inadequate income	1.9
10.	Mentally irresponsible	1.5
11.	Operation of another business	1.4
12.	Other causes	1.5
	Total	100.0

In over fifty per cent of the cases, defalcations were due to gambling or drink, accumulation of debts or living above their means. In several cases there were contributing causes, gambling, liquor and women often entering into the same

cases. Living beyond their means and the accumulation of debts are frequently found together.

THE BREAKING POINT OF HONESTY

The records show that most of these men and women, up to the time their embezzling began, lived normally and honestly. They had clean records in previous employment, as attested by the investigations which preceded their bonding. They had ability. In their previous positions they were subjected to temptation (assuming that every employee at some time is tempted) and resisted it.

They lived among and worked with honest people. They were regarded as honest by those around them and their employers had no reason to mistrust them. They followed these habits of normal living and honesty well into middle life. They married and supported their families by honest work.

On their past records, these people were not of criminal type. The typical criminal is unattached and anti-social and apt to be feeble minded or pathological. His habits differ radically from the habits of the embezzler. As a rule he doesn't associate with honest companions. He does not acquire the habit of living by honest means. He seldom marries. Married status is an important point in differentiating the typically criminal part of our population, as prison records show that those who are married are in the minority.

It appears from the facts that up to the breaking point of honesty, or the point where they start to "dip into the till," these men and women are honest. They do not consider that they are stealing. They do not take with the idea of ultimately absconding. Rather, they feel that they are borrowing, and intend to pay it back. When they take the money they feel they have a real or fancied need.

MEETING AN EMERGENCY

A typical situation is where an emergency creates an urgent need for the money. This, plus the opportunity to embezzle, proves too great to resist. They borrow temporarily to meet the emergency, expecting to pay it back the next pay day. When it comes time to repay, however, they not only do not have the money to give back but actually need more. It seems to bear out the old adage that trouble never comes singly. Bad breaks seem to follow one upon another after they make the first false step.

If money taken was used for betting on a sure winner, the horse ran last. If taken to pay the butcher, the grocer demanded his bill be paid. Stocks purchased with the hope of getting rich quickly took a slump, the embezzler wiped out—and the employer's funds could not be replaced as originally intended. If money was taken because of domestic trouble, that trouble seemed to become more complex or aggravated. Or if the employee began to live beyond his means in one respect, a growing appetite in another direction demanded to be appeased.

The fact that the average age of the embezzler was in the

mid-thirties seems to support the opinion that these people failed at a period when the difficulties of living were greatest.

LIVING BEYOND THEIR MEANS

If any one thing applies to the greatest number of people it is that in some manner or other they lived beyond their means. They contracted the habit of living on a certain standard, using credit as a substitute for earnings. Tastes were acquired which their income would not permit. They then attempted to pay for these expensive tastes and habits, using their employers as the financing agency.

It might be that the employer is partly at fault by giving his employee added responsibility wherein he is expected to maintain a certain standard of living in the community without giving him an adequate salary to maintain that standard. It might be that he has come to feel that since he is unfairly treated by his employer he is rightly entitled to the money or property which he is taking.

The embezzler may have a spendthrift or a nagging wife. He may have an ambitious family whose demands cannot be met by his income. His family may feel that it has to "keep up with the Joneses." His sons or daughters may have some pressing social or financial problems.

However, credit is never a good substitute for earnings. If indulged in over a period of time, it leads to the accumulation of burdensome debts which might result in loss of credit standing; or it might result in a breaking point of honesty wherein the individual resorts to stealing to relieve the burden.

DRINKING AND GAMBLING

An individual may succumb to an over-indulgence in liquor, to gambling or speculation, "ripping into the till" or "kiting" his accounts to satisfy his thirst or to recoup his losses. It might be that his wife is unfaithful or he himself may fall victim to a consuming infatuation for another woman which will cause him to spend recklessly.

A person may be ambitious and think he can see an opportunity to make money by speculations or by starting a business of his own—using his employer's money as capital.

When caught, few of the embezzlers have any of the money left. A few abscond, but many commit suicide as a way out.

An analysis of the table of motives indicates that, for the most part, they are the ordinary hazards of living. These people failed while contending with the ordinary hazards of life such as all have to face to a greater or less degree.

No doubt those who become embezzlers have a greater tendency toward dishonesty than those who remain honest. Still, under more favourable circumstances and better safeguards, many of those who have become embezzlers would have continued honest.

Are you qualified to pass judgment on such an individual unless you are aware of all the facts? You are not sure how you would have reacted under the circumstances.

(Continued on page 630)

Our Missionaries' Page

MISSIONARY CONFERENCE AT BIRMINGHAM. Fortunate indeed were those who attended this most remarkable Conference. One can say with certainty that never before have many of our Missionaries, visitors and authorities witnessed such a wonderful manifestation of the Spirit of God and received so abundantly of the joy of soul, unity of purpose and uplifting happiness and enthusiasm. This Conference shall for ever remain the most happy experience in the hearts and minds of many of those who were present during all the sessions.

Under the guidance of the Comforter, much valuable counsel and advice was given. Many problems were deeply analysed and much inspiration was derived from all those who took part in the proceedings.

FULL TIME AND HOME MISSIONARIES. The distinction between Full Time and Home Missionaries can be thought in terms of full and part time work only. In every other respect these two groups are equally important, equally responsible and duty bound to build up the British Mission There is no difference in the sacredness of appointment, in the promises given, and commissions assigned to each Missionary, whether full or part time. Each one is expected to magnify his or her calling to be worthy and entitled to receive that which was promised. The work of the Full and Part Time Missionary may be compared with a rich man's gift unto the Lord and the widow's mite. Both were acceptable, but especially so the widow's mite, "who gave her all." The Part Time Missionary contributing his spare time each day of the week is storing riches in heaven just as surely as a Full Time Missionary. Both shall be equally rewarded if they GIVE THEIR ALL.

Reports from the Field:

"Since becoming a Home Missionary I have taken into the factory where I work, 1 Book of Mormon, 1 Brigham Young, 1 Joseph Smith an American Prophet, and 1 Karl G. Maeser. These books are continually handed round to my fellow workmen, each one having one of the books in his possession for a week or fortnight."—Mr. W. A. Thomas. Handsworth.

"We went tracting in a district we had tracted months back. We were invited in at the first house, and spent the rest of the time in a good discussion on Church doctrine."—Sister Marjorie Gregory, Batley.

"A lady who had received one of our tracts came to the meetings Sunday, Monday and Wednesday."—Sister Jessie M. Gregory, Batley.

"Gave an adddress at a Methodist Church; everyone interested."—Sister D. Fudge, South Shields.

"The Latter-day Saints have become quite welcome visitors to the Military Hospital near here. We have many interesting Gospel Conversations and distribute tracts. A gentleman with whom I had a two hour conversation last week was very interested and promised to attend our Branch in his home town."—Sister M. H. Cuthbertson, Sunderland.

"As Supervisor of the Sunderland Branch Home Missionaries, may I say we are making good progress visiting the Hospital. Have lent out literature and given 'Stars' and tracts. We have made good friends of the Sisters and Nurses, and the patients look forward to our visits.—Sister M. Walker, Sunderland.

LET US BUILD UP THE BRITISH MISSION THROUGH OUR SACRIFICE, OUR SERVICE, AND OUR SUPPORT.

—A. K. A.

COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR AUGUST, 1942.

A—Tracting Hours; B—Gospel Conversations; C—Pamphlets Sold; D—"Stars" Sold.

	A	B	C	D
L. S. Burton ..	30	115	4	82
Dorothea Ward	14	8	1	38
Delia Bedford	35	108	—	20
Grace E. Gent	34	66	—	4
Cyril Burton	48	23	100	79
N. D. Hawkes	48	60	210	114
R. E. Fletcher	19	72	4	11
J. K. McCormick	19	78	4	8
Edna Maybury	28	65	—	135
Hazel Sands	28	158	17	174
Winifred Moore	30	102	3	15
Julia M. Walton	31	68	—	13
Lucy Ripley	—	—	—	1
M. Van Poucke	29	24	15	79
Olga S. Emery *	44	195	81	115
A. H. Willmott †	8½	41	—	36
Harold Thomas †	8½	41	—	9
Emily G. Astin	28	43	14	242
Marion Paterson	25	13	27	159
Wm. Buchanan ‡	7	19	—	23
L. T. Moore	7½	40	—	18
Elsie M Linnett †	16	3	—	9

*—3 weeks; †—2 weeks; ‡—Ill 2 weeks

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THE BREAKING POINT OF HONESTY

(Continued from page 628)

He who listens to the counsel of the General Authorities and obeys the word of the Lord has no excuse to be tempted beyond his ability to withstand. Live the Word of Wisdom, do not live beyond your means, do not run in debt and do not gamble. This is sound advice that will keep you free from worry and will also keep you free from temptation to take that which does not rightfully belong to you. It is the way to keep you and your family free from a life full of regrets

BY this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it shall be known whether we are faithful or unfaithful. . . . The law of tithing is a test by which the people as individuals shall be known."—President Joseph F. Smith.

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OUR popular page, "For The Young Folk," has been unavoidably held over these two weeks owing to the fact that Sister Effie Thomas has been indisposed through tonsilitis. She is now recovered, we are happy to say, and will continue with her interesting articles next week.

Faith Promoting Instances In The Lives Of Members Of The British Mission

"DOCTOR THOUGHT IT A WASTE OF TIME"

A TESTIMONY OF HEALING

FROM ELDER SYLVESTER H. DALE

Dear President,

I was at the Mission Office on Monday before the cock crowed. It was good to see the old faces and partake of the good spirit that exists there. After being in Sodom and Gomorah for so long with the Devil and part of his army, it was good to speak with people who think like I do and don't contradict the main principles of the Gospel of Christ every time they open their mouths.

However, while at home my testimony has been further strengthened by another manifestation of the power of the Priesthood. You know, President, my knees knock together when I think of myself denying the validity of the authorities of our Church (like some people here do) after I have witnessed during my short life the gift of prophecy and the power of healing on several occasions. All this goes to make up a powerful testimony, and if I deny it I shall go "where their worm dieth not, and the fire is not quenched."

When I received a telegram from my Dad saying that Mother was very ill, I started on the trail at once, and upon arriving home twelve hours later was surprised to see my Mother looking as well as she was. I could not realise that before the telegram was sent, the **Doctor thought it a waste of time taking her into hospital,** and that she herself remarked that she was dying. My Dad asked Brother John Woodhead of Rochdale to fast all day and come up and administer to my Mum as soon as possible. She had not slept all night and was very poorly. Shortly after being administered to, she went into a deep sleep and did not wake up until I got home, and, as I have said, I was surprised to see her looking so well.

Her strength has been picking up ever since her administration, and I know that this is due to the prayers of you good people in the Mission Office. Please thank them all on my behalf for exercising their faith in the interest of my Mother.

To an outsider it may appear all "eye wash," but I know of a surety that it is indeed the Power of God.

It was hard to leave home in such a condition, but the Lord will provide, and we, like the Missionaries of old, must carry forward the truth to the best of our ability.

Trusting the Lord will direct us all in the path of righteousness.

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 1, 1942

EDITORIAL

"The Power Of Truth"

"FOR THE INDIVIDUAL THERE IS NO SUCH THING AS THEORETICAL TRUTH; A GREAT TRUTH THAT IS NOT ABSORBED BY OUR WHOLE MIND AND LIFE, AND HAS NOT BECOME AN INSEPARABLE PART OF OUR LIVING IS NOT A REAL TRUTH TO US."

—William George Jordan.

I CORRESPONDED for many years, up until the time of his death, with a man by the name of William George Jordan, who wrote a book called "The Power of Truth." It fell to my lot one year to distribute more than seven thousand copies of the first essay in this book—over five thousand of which I autographed—and it fell to my lot to autograph between two thousand five hundred and three thousand copies of the book. I purchased four thousand copies of the English edition of this book while I was on a Mission in Europe over thirty-five years ago.

I had one letter from the author expressing the opinion that from his investigation he had become convinced that more than any other religion with which he was familiar, the religion that you and I have espoused and know to be true, yields dividends of better individual lives, and a religion is of value only to the extent to which it improves the individual status of the man who holds that religion.

I would suggest to all the young men that they learn by heart at least the first four paragraphs printed below, and I hope they will remember them, and that they will be a guiding star to them through the journey of life.

* * * * *

"Truth is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.

"Truth ever defies full definition. Like electricity it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it."

* * * * *

"For the individual, there is no such thing as theoretical truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living,

is not a real truth to us. If we know the truth and do not live it, our life is a lie."

* * * * *

"If we but live up to the truth that we know, and seek ever to know more, we have put ourselves into the spiritual attitude of receptiveness to know truth in the fulness of its power."

* * * * *

"But in exact proportion to the basic truth they contain do religions last, become permanent and growing, and satisfy and inspire the hearts of men. Mushrooms of error have a quick growth, but they exhaust their vitality and die, while truth still lives.

"The man who makes the acquisition of wealth the goal and ultimatum of his life, seeing it as an end rather than a means to an end, is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means 'how has he bettered himself,' not 'how has he bettered his fortune.' The great question of life is not 'What have I ?' but "What am I ?' "

* * * * *

"The permanent business prosperity of an individual, a city or a nation rests finally on commercial integrity alone, despite all that the cynics may say, or all the exceptions whose temporary success may mislead them. It is truth alone that lasts."

* * * * *

" 'The miser never forgets where he hides his treasure,' says one of the old philosophers. Let us cultivate that sterling honour that holds our word so supreme, so sacred. that to forget it would seem a crime, to deny it would be impossible. '

* * * * *

"He who does not regard his appointments, carelessly breaking them or ignoring them, is the thoughtless thief of another's time. It reveals selfishness. carelessness, and lax business morals. It is untrue to the simplest justice of life."

* * * * *

"He who seeks to get the highest wages for the least possible amount of service, is not true."

* * * * *

"The man who keeps his religion in camphor all the week and who takes it out only on Sunday, is not true.

"Truth is the straight line in morals. It is the shortest distance between a fact and the expression of it."

* * * * *

"Teach the child in a thousand ways, directly and indirectly, the power of truth, the beauty of truth, and the sweetness and rest of companionship with truth.

"And if it be the rock foundation of the child's character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human prevision to guarantee."

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"No matter what price a man pays for truth, he is getting it at a bargain."

—HEBER J. GRANT.

Report Of Mission Conference Of District Presidents, Counsellors And Branch Presidents,

held at the BRITISH MISSION HEADQUARTERS in LONDON, on August 1st, 2nd and 3rd, 1942.

THE fine weather and a large number of representatives of the Mission, with the exception of the Irish, made this Conference one of the most memorable occasions in the history of the British Mission The Conference comprised five sessions, one Sacrament and Testimony Service, a Memorial Service, two Conference luncheons and two Conference teas. Many brethren came with their families to spend their holidays in London.

The first session commenced on Saturday, August 1st, at 4.0 p.m., with President Andre K. Anastasiou presiding, and his Counsellors, Elders George H. Bailey and James R. Cunningham, conducting the session alternately. President Norman Dunn, Birmingham District, furnished excellent organ music and accompaniments. After the opening hymn, "We Thank Thee, O God, for a Prophet," Invocation was offered by President George E. Gent, Nottingham District. "Hail to the Brightness of Zion's Glad Morning" was sung, and President McCormick, Bristol District, read from Doctrine and Covenants 1: 1-5, 7-13. President A. K. Anastasiou welcomed the body of the Priesthood to the Conference and outlined the agenda, mentioning that over six months ago the brethren had met together in similar capacity to discuss the welfare of the British Mission.

"The work, progress and development of the British Mission is in the hands of all the Priesthood in Districts and Branches, under the direction of the Mission Presidency."

The first session dealt with the following matters:

Chapel repairs. Opening of new Branches. Relationship of District Supervisors to District Presidents. Despatch of Sunday School and other material from the Mission Office to the District Presidents. 100 per cent Word of Wisdom Campaign in the Newcastle District. Sacrament and its administration; who is worthy to partake of it. Branch Record of members for Mission audit. Procedure in dealing with members who have severed their membership. Keeping of Commandments and Laws of God. Tea and Cocoa being against the Word of Wisdom. District Presidents to send the names of all potential Full Time Missionaries. The status of our Elders in relation to military service and other orders for employment. Privileges granted to our Ministers. Our Ministers should do fire watching on week days by arrangement with local groups. Exemption from Home Guard duties.

After an explanation was given regarding accommodation, food, and further meetings, the closing hymn, "An Angel from on High," was sung with great spirit, and the Benediction was

pronounced by President William O. Chipping, London District.

The Conference tea was provided at the Westbury Restaurant, in the near vicinity. It was an enjoyable break after a walk of over half a miles from the Mission Headquarters. The families joined at tea and there was a very happy and bright hour spent together.

The second session convened on the same day at 7.30 p.m., conducted by Elder George H. Bailey. After the opening hymn, "Praise ye the Lord," District President William C. McCormick, Bristol, offered the invocation and a Scripture reading was given from Doctrine and Covenants 1: 19-38. Elder George H. Bailey, First Counsellor in the Mission Presidency spoke briefly on brotherly love, and stated that he desired to see that the Church, as a whole, profited by our efforts in this Conference. He promised that if this were to be the case we should all feel edified.

Discussion according to agenda continued as follows:

The Home Guard question was again referred to. The Missionary Fund in the Branches of the Mission for the support of Full Time Missionaries. All-in-one fund inaugurated in the Batley Branch. Elders can be released from essential work for full time Missionary work at any time. Investigators. Weekly reports of Full Time Missionaries to be submitted, in the first instance, to the District Presidents. Uniformity of reports. Taking the message of the Restored Gospel to other Churches. Preaching the Gospel in hospitals. The work of Home or Part Time Missionaries equally sacred and important with that of Full Time Missionaries. Branch Presidents are responsible for Home Missionaries' reports. Duties of the Home Missionary Supervisors. Relief Society workers who are Home Missionaries as well. Conditions upon which Home Missionaries can be released. Perpetual Missionary fund. (Offers to go on Full Time Missions were made by a District and a Branch President.) Temple trip project plan. Savings Group Scheme in the Church.

At this stage, Elder James R. Cunningham, Second Counsellor in the Mission Presidency, was called upon to address the gathering, and spoke spiritedly on Genealogical work as follows:

We must save our parents and ancestors first. Millennium will not come until every spirit assigned to this world has been born and until every soul in the Spirit World has had the Gospel preached to them. Hasten with the Genealogical work, time is precious. The end is near. Catastrophies are overtaking the world. No Celestial Glory for those who neglect work for the dead.

The session closed at 9.30 p.m. with the hymn "When First the Glorious Light of Truth." Benediction was offered by President Norman Dunn, Birmingham District.

On Sunday, August 2nd, the Conference began with a Testimony and Sacrament Service at 9. a.m., Elder James R. Cunningham conducting. After the opening hymn, "See the Mighty Angel Flying," the invocation was offered by President Frederick Oates, Newcastle District. After the Sacrament

hymn, "There is a Green Hill far away,' and the administration of the sacred emblems, eighteen members of the Priesthood were able to bear most inspiring testimonies. The service closed at 10.40 a.m. with the hymn "Praise to the Man," and benediction by Harold Corless, Liverpool District. 41 present.

A Memorial Service in honour of Pilot Officer Hugh C. Brown was held from 11.0 a.m. to 12.30 p.m. The large audience included Priesthood, members and friends, and made this service another memorable and historical occasion in the lives of those who were privileged to attend. (Details have already been reported in the "Star.")

Conference luncheon was served in the same restaurant, and was greatly enjoyed by a large number of our Priesthood and their families.

The third session of the Conference convened on Sunday, August 2nd, at 2.2 p.m., President A. K. Anastasiou presiding, and Elder George H. Bailey conducting. After the opening hymn, "Come all ye Sons of God," the invocation was offered by President A. B. McGowan, Scottish District, followed by "Come, Come ye Saints" and scriptural reading by Elder Wm. St. John Yates, Birmingham District, Doctrine and Covenants 84: 1-5, 32-45. President Anastasiou laid emphasis on Doctrine and Covenants 84: 32-45 to the effect that the Priesthood of this Church are sons of Moses and of Aaron, the seed of Abraham, and the elect of God, and that the oath and the Covenant given to them by the Father, under the hands of the authorised Priesthood, cannot be changed, neither can it be moved, and encouraged the brethren to faithfully and sacredly safeguard their Priesthood ordinations. Counsel was given by him that Doctrine and Covenants should be studied carefully, and that the Priesthood should give at least one hour in 24 to this important doctrinal record. Elder George H. Bailey, First Counsellor in the Mission Presidency and President of the Sheffield District, addressed the Priesthood, stating that, "We wish to stand independent and carry upon our shoulders the work of the British Mission. This responsibility is not only in the hands of the Mission Presidency, but each member of the Priesthood is duty bound to it. Each one, from a deacon to Mission President has work, to be performed faithfully. We must work collectively; we must work unitedly. Each tribe in Israel had their assigned tasks and responsibilities: the tribe of Levi, the sons of Aaron, were chosen to serve the Lord as ministers in the Holy of Holies to take care of the Ark of the Covenant." He concluded by saying that upon everyone was placed similar responsibility in the Restored Church and Kingdom of our God.

Matters discussed on the agenda for this session:

A list from every District of all Priesthood up to 50 years of age was requested to be sent to the Mission Office. Faith promoting experiences and miraculous incidents to be collected by the Branch Presidents and sent to the Mission Office. Temple recommends—conditions upon which these can be granted. Mode of administering Sacrament. Method of conducting Sacrament Services in the Branches. Organists and Choristers. Priesthood should set an orderly example in the services.

Keep your Branches clean: Janitors; duties of the deacons. Method of collecting tithes and offerings. Birthday greetings. Supply of tracts free to all Missionaries, postage to be paid. L.D.S. Pen Friendship League; Counsel to marry in the Church. Message to the Youth through the L.D.S. Pen Friendship League and its far reaching influence upon our youth and membership generally.

President Bailey at this juncture spoke very encouragingly of the influence the L.D.S. Pen Friendship League is having upon its members in the Forces; especially Canadian Brethren, and a great number of our Sisters. Church friendship leads to clean, wholesome life and happy future. Laws of God: Tithing, Word of Wisdom, Fast day, Fast offerings. He further said that the unwillingness to live the principles of the Gospel is the reason for the condition of the world today. A man who lives just to gain the material things, is responsible for the destruction which is in our midst today, and yet to come. The man who lives and labours each day of his life and uses the material things as the means to the end, is the man whom God will support and assist in the great hardships and trials which confront us today. Those who are making a "nest egg" for a good time after this war will not have it. When this conflict is over things will not be as they were. Good times in the way of material things will not come. A man is going to be judged by his zealousness and not by his riches. The time of peace after the war will be of short duration. We shall only have just enough time to do the necessary work to save ourselves. Now is the time to prepare ourselves by obedience to the laws and commandments of God. Pay your tithing weekly. It is necessary for us to save ourselves from earthly things. Remember that the Prophets of God are encouraging us today to prepare ourselves for the time which is yet to come. He then spoke of the observance of the fast day in connection with the welfare programme. There are approximately 1,200 active members in the British Mission, and if they fasted once a month, paying 1s. each, it would be £60 per month, £728 per year. A considerable amount with which to help the needy. He stated that he found it a good plan to fast from sunset Saturday to sunset Sunday. Money received from fast day contributions could be invested in different organisations, and in five years time we would have a considerable amount. If we fail to live the commandments of the Lord, He will fail to deliver us from destruction. The session closed at 5.21, after Brother Harold Corless, Liverpool District, about to undergo a facial operation, was administered to by Elder James R. Cunningham, after anointing by President George H. Bailey. The closing hymn was "The Happy Day has Rolled On," and benediction by President Albert Woodruff, Manchester District. 44 present.

Conference tea was served at the Westbury Restaurant, and a larger number of Priesthood and families attended. The food was excellently cooked and everyone enjoyed the tea.

The fourth session of the Conference commenced at 7.0 p.m. on Sunday, August 2nd, Elder James R. Cunningham conducting. "Israel. Israel, God is Calling" was sung by the Priest-

hood assembled, and the invocation offered by President Joseph Quinney, Rawmarsh Branch, followed by the hymn "How Firm a Foundation." Scripture reading, Doctrine and Covenants 20: 1-12; by President Albert E. Cole, Counsellor, Norwich District Presidency. President Anastasiou spoke in some detail on the misconception the public of this country still have on the Law of Plural Marriage as originally practised in the Church. Doctrinal evidences were submitted for the consideration of the Priesthood. Some comments were made by the Priesthood giving further evidences, and a question was asked by President Walker in relation thereto.

Discussion and instruction proceeded as follows:

Church Order on Baptism: President Bailey stated that it is not the privilege of a Branch or District President to accept a member into the Church without consulting the Mission authorities, and it is necessary for the District President to get permission from the Mission Presidency to baptise a candidate. The same thing applies to marriage. He also answered questions in regard to the Kingdom of God and our citizenship therein, out duty as a body politic in the country of our birth or residence. He said that he believed with all his heart that the day will come when Zion will be greater than ever and will be looked upon by every nation under the sun. "It can be," he said, "if the Saints of the Most High God would observe all the commandments." One of his daughters had received a patriarchal promise that she would see the Saints redeemed. "How far are we removed from the Gospel of Jesus Christ, when we are forever worrying over little petty things. Very soon," he said, "this work will cover the whole earth."

AA reports; Annual statistics; Record of full, part, and non-tithe payers; Exemptions from it. The Temple in Salt Lake will endure the tempest and stand in the Millennium. Church membership; army service; the welfare of our members in the army; the influx into the Church after this war. Home Missionaries are in training for the day when the call will come to them to go to other countries of Europe to preach the Gospel.

Rarely was the spirit of the Lord so apparent and so manifest as during the sessions of this Conference. Elder Cunningham spoke upon experiences in his life and how he came to seek the Father in prayer and accept the Gospel and become a leader in Israel. Both Elders George H. Bailey and James R. Cunningham contributed a great deal to the knowledge, counsel and advice in this final Sabbeth session. Closing hymn, "O My Father," was sung, and benediction was offered by Elder A. J. Willmott of the London District Presidency.

The fifth and final session of the Conference convened on Monday morning at 9.0 a.m., conducted by Elder George H. Bailey. "The Morning Breaks, the Shadows Flee" was sung with great fervour and inspiration. Invocation was offered by Elder Joseph Willmott. Scriptural reading was from Doctrine and Covenants 123: 1-15.

Agenda matters treated follows:

The London Press has given us very favourable publicity

recently. Material to be introduced, through Full Time Missionaries, in all parts of the country for publication. Forthcoming religious exhibitions in various parts of the country. Training of Missionaries for this important project. Advertising our meetings. Lantern lectures. Union Meetings to be held in every District. Priesthood session—Priesthood must meet once a month regularly, either in the Branches or Districts, to study and discuss Church Government. District Committees to be continued where they have been organised. Doctrine and Covenants 84: 30-43 is a shield of the Priesthood. Honour a deacon as much as a High Priest. The method of transferring members. November 20th marks the end of our Church year for financial records. Tithing receipts should be issued on receipt of tithes and offerings weekly. "Millennial Star"; Auxiliary issue should be in the hands of every officer each month. "Star" sales by Home and Full Time Missionaries.

Elder James R. Cunningham spoke clearly and deliberately on the necessity of the Priesthood to preside and the Sisters to obey their counsel in the Church and in the home. President Bailey endorsed Brother Cunningham's remarks. President A. K. Anastasiou, who took part in answering the questions throughout the sessions and dealing with the problems of the Mission, at this juncture asked that all those who were full tithe payers should raise their hands. All hands were raised with one exception. Similarly, those who kept the Word of Wisdom all raised their hands, with just one failing. He explained that those who fail to keep the vital commandments and yet partake of the Sacrament, do so unworthily: according to the words of St. Paul, they bear false witness before Heaven. He expressed the hope of the British Mission having one hundred Branches in the very near future. Branches have been opened in Pudsey, Hanley, Kingstanding, Weston-super-Mare, and will be re-opened in York, Scunthorpe, Carlisle, Stockport and other places. He recommended that the Priesthood should wear black or dark blue suits, white suits, and plain colour ties, and reiterated the counsel of the First Presidency regarding the dress of Full Time Missionaries. He recommended that this advice be followed by all our Priesthood and members of the Church. Explanation was given re membership records, marriages, baptisms, method of procedure and appointment of those who should baptise and confirm. He recommended that if problems are difficult to overcome. the Priesthood and Saints should resort to fasting once a week and begin with one's self through humility of heart, great love, and patience. He encouraged the Saints to gather back to the Branches and stand united. Each family should have a plot of land and store its produce for, at least, twelve months. He expressed the hope that Latter-day Saint communities may be built up in this country to set an example of town planning, organisation, and exemplary mode of living.

Finally President Anastasiou addressed the Conference, saying the progress and growth of the Church in Great Britain is being accomplished through the power of the Holy Ghost, descending upon the faithful members of the Priesthood. He quoted various passages from Doctrine and Covenants to show that the Priesthood, from the highest to the least ordained,

must depend upon the Spirit of God to direct them in the fulfilment of their duties. By the power of the Spirit, he said, we shall be sanctified; our bodies shall be renewed. We shall be able to rise in the Morning of the First Resurrection. This can only be accomplished if we comply with the ordinances under which the power of Resurrection operates. We must seek the Lord, else we cannot accomplish His work, and then we can only do it by the power of His Spirit. He said that he felt the power of the Spirit on many occasions, when translating the Book of Mormon into Russian and on numerous occasions in his present office. He referred to his Patriarchal blessing, wherein he understood that he was fore-ordained to do this work and to be a peacemaker among men. Finally, he said, "The more I fast and pray, and try to overcome human weaknesses, the more I come in contact with the Power of the Spirit, and then I am able to give counsel and advice. On many occasions the decisions made through this source have never failed to materialise and have always met with success." Finally, he expressed his prayer and hope that this Conference would cause the Priesthood to stand united as a body and to go forward into the Branches and Districts and build upon the wealth of counsel, advice, and direction given in this great memorable Conference.

President Bailey said, "Let us go back with resolution and determination; inasmuch as we have received, we will give, in charity and love, to those who remain, and be encouraged to live in greater love and unity." A duet, "Watchman, What of the Hour" was rendered by Brother Fred Laycock of Pudsey and Brother Fred Laycock of Batley. Benediction was pronounced by Mission President Andrew K. Anastasiou. The Conference closed at 12.0 noon on Monday, August 3rd.

Minutes throughout were taken by Lady Missionary Sister E. Gardner. Group pictures were taken in the grounds of the Mission Headquarters, representing Priesthood attending and some of their families. The farewell luncheon was at the same restaurant and was attended by over 50 people.

One of the Priesthood members, almost transfigured by the joy and inspiration of this great Conference, said, "Would it not be wonderful if such spirit and joy could always be in our midst. Surely, this is a foretaste of what joy and happiness we shall enjoy in the Millennium, and in our exalted state, if we gain it." A. K. A.

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HARVEST THANKSGIVING SERVICES

SHOULD BE HELD IN

ALL THE BRANCHES OF THE CHURCH

IN THE

BRITISH MISSION.

—Mission Presidency.

Priesthood Members attending British Mission Conference of District Presidents, Counsellors, and Branch Presidents, on August 1st, 2nd, and 3rd, 1942, at the Mission Headquarters in London.

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. —Joseph Smith.

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